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ON THE METHODS USED BY THE

ANCIENT ROMANS

FOR

EXTINGUISHING CONFLAGRATIONS,

BY THE

REV. JOSEPH HIRST,

OF WADHURST.

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ON THE METHODS USED BY THE ROMANS FOR EXTINGUISHING CONFLAGRATIONS.[1]

By the Rev. JOSEPH HIRST.

From sparse and brief allusions scattered here and there we may gather that amongst the chief contrivances employed by the Roman VIGILES or Fire-men were wet cloths, pumps, ropes, poles, axes, ladders and buckets.

That rags or cloths were wetted and sometimes steeped in vinegar, we know from the words of Ulpian in the Digest.[2] Cloths steeped in vinegar were thrown over the ships in naval warfare to protect them from missiles and from fire.[3] Cæsar, in his "Commentary on the Civil War," speaks of these cloths being used as a protection for the walls of a wooden and brick tower against the darts shots by a machine;[4] and in another place he tells us that his soldiers improvised for themselves out of these cloths garments and shields, or coverlets, as a protection against the rain of arrows from the enemy.[5]

Hence Bücheler, in the "Rheinisches Museum für Philologie" for 1879, p. 342, explaining a proverb of Plautus says, "Veteribus lintea similiaque tegumenta, centones, saga cilicia, in usu fuisse ad domandos ignes arcendumque incendium volgo notum est, quin etiam

[1] Read at the Monthly Meeting of the Institute, Dec. 6th, 1883.

[2] Acetum quoque quod incendii extinguendi causa paratur, item centones, siphones, perticæ, scalæ. (Digest, 33, 42, 18.)

[3] Puppes aceto madefactis centonibus integuntur (Sisenna in Nonius Marcellus, ii, 177).

[4] Eamque contabulationem summam lateribus lutoque constraverunt, ne quid ignis hostium nocere posset: centonesque insuper injecerunt, ne aut tela tormentis [illegible] tabulationem perfringerent, aut saxa ex catapultis lateritium discuterent [illegible] Super lateres coria inducuntur, ne canalibus aqua immissa lateres diluere posset. Coria autem, ne rursus igni ac lapidibus corrumpantur, centonibus conteguntur (De B. C. ii, 9, 10.)

[5] Magnusque incesserat timor sagittarum, atque omnes fere milites aut ex coactis (*felted cloth*), aut ex coriis tunicas aut tegimenta feceraut quibus tela vitarent (*Ibid.* iii, 44.)

centonarii appellati sunt nomine ab illo apparatu ducto penes quos cura fuit incendiorum sedandorum."

Among the lower officials of the Roman Fire-Brigades, whose names have been left recorded on some marble blocks discovered in 1820 at one of their stations on Monte Celio, are certain *Siponarii* and *Aquarii*. The former, we can only conjecture, made use of the pumps, or directed the hose which threw water on the buildings that were on fire. These were probably helped by the Aquarii, who kept the Siponarii supplied with water. If the Siponarii, who were so-called from the use of the sipho, really employed what we in modern language understand by a siphon, this fact will show how an expedient, commonly had recourse to by sailors in modern days on the occurrence of a fire at sea, was known and understood in very early times.[1]

As was shewn by quotations in my article on a Roman Fire-Brigade in Britain,[2] the Roman VIGILES were called by the common people SPARTEOLI. It is difficult to trace the origin of this denomination. The common opinion is that the name was derived from the Esparto grass, of which the Roman Vigiles appear to have made some particular use. It is well-known that the Romans obtained this material from the coast of Spain near Carthagena, hence called by Pliny (H. N. xxxi, 43, 2) Espartaria, and by Appian σπαρταγενὴς.[3] In the eighth chapter of the nineteenth book of his Natural History, Pliny after speaking of hempen cords—In sicco præferunt e cannabi funes—proceeds to speak of Esparto grass, which was brought from Spain. He says, it is simply marvellous, how common its use has become in every country, for the rigging of ships, for builders' scaffolding, and for other wants of daily life. At Spartum aliter etiam demersum, velut natalium sitim pensans. Est quidem ejus natura interpolis; rursusque quam libeat vetustum novo miscetur. Verumtamen complectatur animo, qui volet miraculum aestimare, quanto sit in usu, omnibus terris, navium

[1] Langius, in his notes on the younger Pliny, quotes the definition of a siphon from Hesychius: Σίφων · ὄργανόν τι εἰς πρόεσιν ὑδάτων ἐν τοῖς ἐμπρησμοῖς. A double-actioned forcing-pump was discovered in the last century at Castrum Novum, near Civita Vecchia, and it is supposed to have been used for pumping up water into the public baths of that town.

[2] *Arch. Jour.*, vol. xl, p. 333.

[3] De Rebus Hisp., xii. *Vide* De Vit's ONOMASTICON, tom. ii, p. 146, col. 2, *sub voce* Carthago in Hispania.

armamentis, machinis aedificationum, aliisque desideriis vitae. Ad hos omnes usus quae sufficiant, minus triginta millia passuum in latitudinem a littore Carthaginis novae, minusque C in longitudinem esse reperientur. Strabo also speaks of the arid soil suitable for the growth of Esparto. *τοῦτο δ'ἐστὶ μέγα καὶ ἄνυδρον, τὴν σχοινοπλοκικὴν φύον σπάρτον.* (Lib. iii, p. 60).

Some think that the name SPARTEOLI was given to the Roman Firemen on account of the shoes or tunics made of Esparto grass, which were worn by them. Pliny tells us that peasants wore both shoes and clothes made of Esparto grass. Hinc strata rusticis eorum, hinc ignes facesque, hinc calceamina, et pastorum vestes (Hist., xix, 7). *Cf.* Vegetius (I Veterin, xxvi, 3) Spartea calciare curabis, and Columella, Bos spartea calciata (De Re Rustica, vi, 15).

Others derive the name SPARTEOLI from the ropes of Esparto grass, of which it is said the Vigiles made great use. Cato, de Re Rustica, iii, *in fine*, and Columella, lib. xii, cap. 52, speak of Funes cannabini et spartei. Appuleius also speaks of traces, ropes or breast-straps made of Esparto grass : Defectum alioqui me, helcio sparteo dimoto, nexu machina liberatum applicant praesepio (Metamorphoses, ix). Helcio tandem absolutus *(ibid., a med.)*. In Spain and on the Mediterranean reins are even now sometimes made of the twisted fibres of the aloe.

The origin however of the word Esparto is as old as Homer. It comes from the Greek word *σπείρειν*, which, like the Latin word *serere*, means not only to put seed in the earth, but also to plait or join together. Hence Homer's mention of the plaited ropes used by the Grecian sailors : *Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται* (Iliad, ii, 135). Paley refers to Aeschylus's Agamemnon, l. 188, and renders *σπάρτα* or *πείσματα*, in the sense of ropes, cordage, which have become loose, unravelled and insecure, or being made of some coarse vegetable material, perhaps. "Sapped is the timber of our ships and rotted is the tackle" (Newman).

From the fact that the word *σπάρτη* means not only the city of Lacedaemon but also a rope[1] we have *Εὐελπίδης*

[1] Vossius has a bed-cord.

Etwas von Spart anbinden soll' Ich meiner Stadt ?

Nicht meiner Bettstatt, wenn's noch anders Gurten giebt.

exclaiming in the Birds of Aristophanes (815-6), *Σπάρτην γὰρ ἄν θείμην ἐγὼ τῆμῇ πόλει; οὐδ' ἄν χαμεύνη πάνυ γε κείριαν ἔχων.* Spartam nomen ut ego imponam urbi meae? ne grabato quidem Sparteos funiculos, si modo junceos habeam (Brunckius).

In Meinike's Fragments of Greek comic poets we have in the Nemesis of Cratinus, n. 9 (ed. Didot. p. 25), *Σπάρτην λέγω τὴν Σπαρτιάδ', οὐ τὴν σπαρτίνην*, which is thus rendered, Spartam dico Spartanam, non funem Sparteum.

Du Cange however in his Mediaeval Glossary[1] thinks the name SPARTEOLI derived from vessels made of Esparto and covered with pitch, in which they carried water. The ancient Greeks, it is well known, had acquired the art of weaving basket or wicker work so finely and closely as to make it capable of holding liquids, as wine and oil. Thus in Homer (Iliad, xviii, 568) Polyphemos lets the milk coagulate to cheese in baskets (*τάλαρος πλεκτός*).

The use of the ropes may have been either to haul buckets on to the walls or to afford a means of escape. They may also have been used as cordons for keeping off the people, and for tying the wetted sheets on to the parts of the building that were enkindled.

The use of the axe was evidently for breaking an entrance into places on fire or for cutting away connecting links, as beams, between one part of a building and another. The ladders were no doubt used for gaining access to the higher parts of the buildings whence to cast down water, or to afford a means of escape. The poles may have been used for throwing the cloths on to parts that could not otherwise be reached, or for unfolding and arranging them on the parts they were intended to cover. They may also have been used for keeping back the people. Perhaps also they were used for affording a means of escape.

The most frequent mention, however, is made of the water-buckets, with which the VIGILES had to perambulate the town. The Roman jurisconsult Paullus says in the Pandects (i, 15, 3): *Sciendum est, præfectum Vigilum per totam noctem vigilare debere et cærrare calciatum cum*

[1] Sparteoli a vasis Sparteis pice illitis. sparteas sex, amphoras sparteas quattuor. Cato (De Re Rustica, xi) speaks of urnas

amis et dolabris, &c. Hence Petronius, in the seventy-eighth chapter of his Satyricon, where he narrates that as the Roman Firemen were passing near the house of Trimalchio, and heard an unusual noise, says they immediately rushed on the scene with buckets of water and axes, and busily began to break down the gate: Vigiles qui custodiebant vicinam regionem, rati ardere Trimalchionis domum effregerunt januam subito et cum *aqua securibusque* tumultuari suo jure cœperunt.

There are two very curious graffiti inscriptions made perhaps in jest by one of the vigiles on the walls of the guard-house belonging to the seventh cohort, which was discovered in 1866 by Baron Visconti[1] in the Piazza di Monte Fiore near the church of S. Grisogono in the Trastevere, on the site of an ancient church, hence called San Salvatore de Curte (viz., de cohorte), which is now called Santa Maria della Luce. The first of these inscriptions belongs to the year 219, the Emperor M. Aurelius Antoninus Heliogabalus and Q. Tineius Sacerdos both being consuls for the second time. It concludes as follows:—

FLAVIVS ROGATIANVS MIL COH ET.▷ SS
SEBACIARIA FECIT. MEN MAI
SCRIPSI IIII KAL JUNIAS TVTA
AGO GRATIAS EMITVLIARIO.

The second inscription appears to have been scratched upon the wall a few years later, namely, under the consulship of M. Aurelius Severus Alexander. It concludes thus:

RVBRIVS DEXTER
SEBACIARIA FECIT MEN
SE MAIO NOMINE
CLAVDII (*FORTU ?*)
NATI
OMNIA TUTA
SALVO EMITVLIARIO
FELICITER.

It will be observed that these two inscriptions give us the names of two officials of the VIGILES, the *Sebaciarius*

[1] The result of his discoveries was published for the first time in 1867 at Rome in an octavo volume entitled La stazione della Coorte VII de' Vigili e i recordi storici segnati a graffito nelle pareti di essa. See also the Corpus Inscriptionum Latinarum, vol. i, n. 2998-3091, p. 748, &c.

and the *Emituliarius*. If not for the freak of idle soldiers who amused themselves in scratching these words upon the plaster of the walls in this out-lying station of the Roman VIGILES these two names would never have been handed down to us. The former occurs, however, about a dozen times in these *graffiti*, the latter only twice. The Sebaciarius was the soldier who was appointed during one month to make the links or torches, that were carried by the *Vigiles* through the streets of Rome on dark nights. In the first inscription he comes in and reports all safe, and gives thanks to the Emituliarius. In the second inscription another man made the lights during the same month of May and reports all safe and well done, and amongst his comrades he makes special mention of the safety of the Emituliarius. In another inscription mention is made of the safety of his comrades in general: Salvius Dativus 7. Deodori Sebaciaria fecit mense Augusto, salvis commanupulis. In another it is: Sevacia (the mistaken spelling of an illiterate soldier) tuta fecit, salvis commannuculis suis mense Augusto omnia tuta. These frequently repeated expressions of delight, or records of a safe return home, without any untoward accident, give an insight into the feelings of common men engaged upon an arduous duty, which will be appreciated by the well-tried and energetic members of a modern metropolitan fire-brigade.

But what was the Emituliarius? This new word was taken to De Vit, the learned lexicographer, who has spent the whole of his long life in the preparation of the largest Latin dictionary in existence, which it took him more than twenty years to carry through the press. After due examination he pronounced the word as a derivative from amus and tulo, just as opitulo is derived from opem and tulo. How *amus* or *hamus* could take the form of *emi*, was not difficult to show. In Latin words *a* and *e* are often found convertible, whence we find for edax, egens, vesperascit, adax, agens, vesperescit. Thus in the version of Holy Scripture called the Ancient Itala, we read in the apocryphal third book of Esdras, ch. i, v. 12, Et hostias coxerunt in emolis et ollis. Here the word emola certainly stands for amola or amula, the diminutive of *ama*, a bucket. Now, if instead of amula we may say emola,

there is nothing surprising, if instead of *ama* the vulgar may have said *ema*, and therefore in place of Amitularius, the soldier who carried the water-bucket, they may have said Emitularius, or Emituliarius, the custom of introducing the i before arius having become common in the second age of the Empire.[1]

This explanation of the learned Rosminian did not convince critics of the German school. Hence Dr. Löwe of Gottingen tried to derive the word emitularius from the Greek ἥμισυ and τύλος, half and cushion, and the present writer during one of the weekly meetings of the German Institute near the Capitol in Rome, which he had the good fortune to attend during the year 1881-1882, heard a discussion on the subject between such authorities as Henzen, Mommsen, De Rossi, and Barnabei, when the venerable Professor Ussing of Copenhagen seriously proposed to solve the difficulty by suggesting that the Emituliarius was the soldier who shared the couch with, or was the bed-fellow of the Sebaciarius, the soldier who carried the torch. After the brisk correspondence and pamphlet warfare that has been carried on upon the subject between De Vit and his opponents, the former may well be considered to remain master of the field. For if the Sebaciarius means the man who in the nightly rounds of the VIGILES carried the light to shew the way, surely history, analogy and philology point to the conclusion, that emitularius was a comrade who carried the appointed water-bucket.[2]

From a passage in the Roman Digest it appears that the Prefect of the VIGILES was enjoined to keep a strict watch

[1] Thus for Arbitrarius we have Arbitriarius, for triticarius, triticiarius, for Circenses we find circienses, as for calcariensis we have calcarensis. So also for sacerdotalia we have sacerdotialia, and for fulgurator, fulguriator.

[2] Still more strangely than the German philologists the learned Frenchman Desjardins (*Mém. de l'Académie d'inscriptions*, t. xxviii, 2e partie, p. 13) supposes the word Emitularius may be a hybrid, made up of the Greek ἥμισυ and of the Latin verb *fero*, and thus makes it mean the man who did half the work of the sebaciarius : *Il nous semble, d'après le contexte des deux documents epigraphiques où ce mot est employé, qu'il n'est pas trop téméraire de lui attribuer le sens de compagnon de corvée.* Dr. Löwe's derivation from ἥμισυ and τύλη, τύλος or τυλεῖον is in itself more reasonable, and is based on analogy with the words tritolium and epitolium (one MS., the Wolfenbüttel, has *emitolium*) read in the Tironian notes first published by Gruter in his Thesaurus Inscriptionum, p. 158. The northern philologist thinks the cushions thus spoken of may have been used not only for spreading on the ground and thus breaking the shock of those who fell upon them from the upper storeys, but also like the *centones* for throwing on the flames.

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over the inhabitants, and if he found any careless in the use of fire, he was to give them a severe reprimand, and even administer chastisement with the rod. Moreover they were to warn all householders lest any danger of fire should arise through their negligence, and that each one should have a supply of water in his dining-room (coenaculum).[1]

An institution like that of the Roman Fire-brigades so calculated to give a sense of security to the inhabitants, and of such obvious utility, could not fail of being widely adopted in other cities besides those of Rome, Constantinople, Ravenna, Ostia, Pozzuoli, Nismes, Cirta, Turuza, where their existence has been indicated to us by a record so scant and accidental, that, in the case of the two last-mentioned, the evidence in hand does scarcely more than point to a probability. That the streets of the Jewish cities were patrolled at night by watchmen, we may gather from the words of the Beloved in the Song of Solomon, "The watchmen, who guard the city, found me."[2] No doubt, in case of fire these night-patrols would render valuable services, and after the organization given them by Augustus with special appliances for extinguishing sudden conflagrations, the system must have approved itself to large communities, and have come perhaps pretty generally into use. However, there is a letter of Pliny touching this matter which cannot fail to be of the highest interest to anyone treating of the present subject.

Pliny relates how, while on a progress in a distant part of the province intrusted to his charge, a great fire broke out in Nicomedia, by which many private dwellings together with the senate and the temple of Isis were totally destroyed. The flames seemed quickly to have spread on every side, partly owing to the strong wind then blowing, and partly owing to the supineness of the inhabitants, who stood by motionless and paralyzed by fear on discovering that there was no public water-pump kept in readiness, and not a bucket or instrument of any kind for putting a

[1] Et quia plerumque incendia culpa fiunt inhabitantium, sub fustibus castigat eos, qui negligentius ignem habuerunt, aut severa interlocutione commotos fustium castigatione remittit (L. i, tit. 15, iii). And again, sec. 4, Ut curam adhibeant omnes inquilinos admonere, ne negligentia aliqua incendii casus oriatur, præterea ut aqua unusquisque inquilinus in cœnaculo habeat, jubetur admonere.

[2] Invenerunt me VIGILES, qui custodiunt civitatem (Vulg., Cant. iii, 3).

check to the conflagration. These appliances, however, Pliny promises, shall be forthwith provided. He then appeals to the emperor, urging him to establish a local fire-brigade, if only of a hundred and fifty men.[1] No doubt, the well-informed governor was aware, that such bodies of men were already provided at the public cost at Rome, and perhaps in many of the chief cities of the empire. The existence of Fire-brigades in various municipia of the empire is proved from many passages and allusions in the Digest.[2]

Trajan, however, his austere master, thought otherwise, and hence he wrote in reply: "It has seemed good to you, after the example of many others, that a body of artizans with a special constitution should be established in Nicomedia. But we cannot but bear in mind, that this province in particular, especially in the towns, has been caused some trouble by the factious spirit hence engendered . . . . Let it therefore be enough for you in this case to provide those things which may be of use for suppressing fires, and to admonish all landlords that they exert themselves in the matter to the utmost; and then, if necessary, let the common people be made use of."

We find from various inscriptions preserved to us, that there were so called *collegia fabrorum* with a *Praefectus Fabrorum*, established in many cities for the purpose of extinguishing any fire that might break out.[3] Trajan, however, was afraid lest these artizans thus enrolled should be diverted from their original constitution, and become nothing else than what the Greeks called ἑταῖροι or associates banded together for mere purposes of pleasure, or should make use of their organization for political intrigue.

It has already been stated that the Roman Firemen were distributed in seven cohorts, which occupied four-

[1] Est autem latius sparsum [incendium]; primum violentia venti, deinde inertia hominum, quod satis constat otiosos et immobiles tanti mali spectatores perstitisse : et alioqui nullus usquam in publico sipho, nulla hama, nullum denique instrumentum ad incendia compescenda. Et haec quidem, ut jam praecepi, parabuntur. Tu, Domine, dispice, an instituendum putes collegium fabrorum. dumtaxat hominum CL; ego attendam nequis, nisi faber, recipiatur, neve jure concesso in aliud utatur. Nec erit difficile custodire tam paucos. Lib. x. Ep. xlii (xxxiv).

[2] The Prefects of the Vigiles in the Municipia were also called Nyctostrategi.

[3] Hence Symmachus says (x, Ep. 27 *alias* 34), Sunt qui fabriles manus augustis operibus accommodant, per alios fortuita arcentur incendia.

teen different stations, one for each of the fourteen regions into which the Imperial City was divided. The inscriptions found at the Villa Mattei on Monte Celio in 1820, have brought us in these latter days a curious monumental confirmation of what we learn from history as to the strength of a cohort of Roman VIGILES. It is known that the Emperor Caracalla very much favoured this institution, and in the discoveries in question we have evidence of this fact in the pedestals of two statues erected to that Emperor by the grateful members of the fifth cohort, which had there its head-quarters.[1] On the three sides of each of these pyramidal blocks of marble we have included in a dedicatory inscription the names of every one of the officers and common men then on duty. On one of these pedestals are the names of 110 officers and of 815 rank and file, bringing up the full strength of a cohort to 925. On another pedestal erected by the same cohort a few years later, we read the names of 104 officers and of 904 common soldiers, to which must be added that of the tribune and of four physicians or surgeons (*medici*), making in all a total of 1015.

Each cohort, as we see by these inscriptions, was commanded by three chief officers, a Prefect, a Sub-Prefect, and a Tribune, just as in an English regiment, we have a colonel, lieutenant-colonel and a major. In each cohort were seven centurions, a centurion being the equivalent of an English captain of a company. As regards the rest of the corps, Kellermann[1] has established a comparison between the titles borne by the same men on the two stones, one erected a few years later than the other, by which he has been led very ingeniously to establish the following order of promotion which had taken place in the interim.

1. Miles—the common soldier or private.
2. Codicillarius Tribuni—perhaps quarter-master's sergeant, orderly-room clerk, or secretary to the Tribune.
3. Secutor Tribuni—attendant on the Tribune—an orderly.

[1] Similar dedicatory inscriptions to Caracalla have been found in the 1st, 2nd, and 4th Stations of the Roman Vigiles, though these stations were in existence before the time of that Emperor, as inscriptions have been found in them belonging respectively to the years 111, 113, 156 and 191.

[1] Latercula duo Cœli Montana, p. 22, 24.

4. Beneficiarius Tribuni—one exempted from ordinary duties, or designed for promotion by favour of the Tribune.[1]

5. Tesserarius Centurionis—he who receives and distributes the watch-word from the Centurion.

6. Optio Centurionis—a lieutenant or assistant of the Centurion.

7. Vexillarius—standard-bearer or ensign.

8. Optio Balnearii—deputy-keeper of the baths.

9. Beneficiarius Subpraefecti—exempted by favour of the Subprefect.

Other officers, the names of whom have been disinterred by Kellermann, were *cacus*, an orderly, and *cornicularius*, adjutant of the prefect or of the subprefect, or sergeant-major. The fact of surgeons or physicians being attached to each cohort of VIGILES is an evidence of the efficient manner in which the Romans carried out any organization they undertook. The mention of the four medici on the dedicatory marble pedestal discovered in 1820 is not the only record of this interesting circumstance. Gruter, in his Inscriptions, records other instances, in which the medici of the VIGILES are mentioned, at page 128, 5; and p. 293, 3.[2]

From certain Graffiti found in the Trans-Tiberine guard-house of the VIGILES discovered in 1866, it would appear that a certain number of the VIGILES were on horseback. These horsemen were no doubt used for giving alarm and for carrying messages from one part of the city to another.

[1] It is unknown whether the Beneficiarius was one who was exempt from sentry-duty, as is to the present day the servant of an English officer, or was exempt in the sense of a gentleman yeoman of the guard, or of the henchman of a highland chief who was exempt from military duties in consideration of the personal services he rendered his master. The adjunct Tribune or Prefect denotes the officer to whom he looked for all promotion. Tacitus in his life of Agricola (c. 19) mentions how this general would never consent to advance soldiers (*ascire milites*) from private or particular views, nor upon the recommendation or entreaty of the captains.

[2] See Marini, in his Iscrizioni Albanesi, in 4to., Rome, 1785, p. 207, where he quotes Gori, Inscr. Etr., t. i, p. 125, 129, and Muratori, p, 876, n. 3; 877 n. 1. *Cf.* Medicus legionum apud Orelli, 448, and 4996. After Machaon and Poladeirius, the two sons of Æsculapius, the leeches of the Grecian army who are mentioned by Homer as being highly prized and consulted by all the wounded chiefs in the early age of the Trojan war (Iliad ii, 730), the first mention of army-surgeons in any extant Greek writer seems to be where Xenophon speaks of eight surgeons being appointed on the arrival of the ten thousand at certain villages where they halted for three days that they might dress the wounds of the soldiers (Anabasis, *l.* iii, *c.* 4, *s.* 30.) Dioscorides was a *medicus* who followed the Roman legions in the age of Pliny, uuder Nero.

Dr. Henzen puts down the Trans-Tiberine inscriptions as dating from A.D. 215 to 245, from Caracalla to Philip.[1]

Before reading the paper so far written, as it stands, some mention was made by me at the meeting, of some recent discoveries made during the month of August last in Rome, which brought up the number of the hitherto discovered sites of the *Stationes* or headquarters of the Roman VIGILES to six. In a letter, however, which I have since received from Commendatore de Rossi (dated Dec. 16, 1883), I am informed that the discovery of the third station near the present Ministry of War between the Quirinal and Porta Pia, which was notified as probable by Sig. Lanciani in the *Athenaeum* of August 18, 1883, p. 218, does not seem to justify the expectations there raised. It may be well, therefore, in conclusion, to set down the Stationes or head-quarters of the Roman Vigiles that have been so far identified.

1ST STATION.—At the foot of the Quirinal near the Dataria.

2ND STATION.—Near the walls of Servius at the Trivium of S. Eusebio on the Esquiline.

3RD STATION.—In the district of the Alta Semita.

4TH STATION.—On the Aventine.

5TH STATION.—On Monte Coelio, in the grounds of Villa Mattei.

THE 6TH AND 7TH STATIONS have not yet been discovered, but the former probably held watch over the Roman Forum, says de Rossi, and had its head-quarters near at hand; while the latter, says Henzen, was perhaps in the 9th Region, where it probably had one of its guard houses, with another in the Trastevere which was one of its Regions, the excubitorium discovered by Visconti in 1866. Of the above Stations, the 1st, 2nd, 4th, and 5th were clearly identified by de Rossi in 1858 (the 5th having been made known by the discoveries of 1820), while he suspected that the 3rd Station would be found in the Sixth Region of the Imperial City, probably to the south of the Viminal. This conjecture was verified by Lancianie, the learned director of the excavations under-

[1] See the Annali dell' Instituto di correspondenza archeologica, the German Institute of Rome, vols. for 1858 and 1874, for De Rossi's and Henzen's communications.

taken by the Roman municipality, by the discovery in 1874 of the remains of the 3rd Station as given above.

Each cohort of VIGILES then had separate castra, like the Prætorians, called *Stations* or headquarters, which must not be confounded with the outlying guardhouses or *Excubitoria*, the proportions of which were on a very modest scale and had nothing of the grandeur and magnificence of the *Stations*.

1 1982